



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

them a last asylum. The greater portion being thus cut off, the few who had fallen alive into the hands of their enemies were reserved for every species of torture, perishing by the knife, at the stake, precipitated from the summits of lofty towers, or stifled by the foul air of damp and crowded dungeons.

Thus fell the Protestant religion in Italy. Its end was everywhere attended with the same horrors, and its history is but a repetition of racks, and dungeons, and stakes. Terrible period ! when the powers of the human mind seem to have acquired a greater developement, only in order to open a broader field of suffering ; and the convictions which should inspire sentiments of calm and beneficent philanthropy, served as stronger stimulants to ferocious persecution. Bitter, and even more humiliating than bitter, are the scenes that we have traced ; but bitterer still is the reflection, that the spirit which distinguished them is still alive, and that in our own, as in every other age, the persecuted but awaits a moment of success, to seize, for his own use, the arms of the persecutor. Happy are we, not that our passions are milder, but that our laws are better ; and that persecution, from being a moral, has become also a political crime.

- ART. X.— 1. *A Discourse on the Studies of the University*, by ADAM SEDGWICK, M. A., F. R. S., Woodwardian Professor and Fellow of Trinity College, Cambridge. Fourth Edition. Cambridge, 1835. 8vo. pp. 157.
2. *Alma Mater, or Seven Years at the University of Cambridge*. By a Trinity Man. London ; Black & Torry & Torry. 1827. Two Volumes. 12mo. pp. 323 and 272.
3. *The Cambridge University Calendar for the year 1830*. Cambridge. 18mo. pp. 464.

THE spirit of English reform has not spared the two great Universities, the pride and glory of the United Kingdom. Their close connexion with church and state has naturally turned the sharpest scrutiny of Reformers and Radicals to their real or supposed abuses ; and many violent attacks have

been made upon these time-hallowed seats of learning. As is common in such cases, the unjustifiable harshness which has been dealt upon them, has been met by an uncompromising spirit of resistance on the part of their friends. There appears to be a great deal of wilful blindness on both sides. The wants of different ages require changes in great institutions, which their governors are not always willing to permit ; and there are difficulties in the way of changing long-established usages and methods, for which heated reformers make no allowance. Let us hope, that the resultant of these two clashing forces will be in the direction of wisdom and common sense. One thing is pretty certain, that the most violent clamorers for alterations in long-established systems of education, are those who know least about any system ; and the remark is true both of England and the United States. It is no uncommon thing to find beardless boys, under the inspiration of this precocious age, passing bold and unhesitating judgments upon institutions founded by the wisdom, and cherished by the zeal, of our sturdy ancestors ; weighing systems of study, in the scales of their puny understandings, and finding them wanting, though the sagacity, learning, and experience of men grown gray in the high places of church and state, have been exhausted in devising them. We venture to say, there never was a period in which speculations on the subject of liberal education were so abundant in showy confidence of assertion, accompanied by real and disgraceful ignorance.

We strongly suspect that all sound thinkers will, sooner or later, settle down in the conviction, that the great principles of university education, as established in England and among us, are the true ones. They are true, because they are founded in the nature of man. Unquestionably the basis of all just thinking, in literature, science, art, and philosophy, must be laid in a knowledge of the ancient classics, the mathematics, and intellectual philosophy. Moral philosophy and theology are concerned with the everlasting interests of man, and belong to every form of education. These are the branches of study, which the greatest minds of England and the United States have decided to be the most important for intellectual discipline, and the formation of taste. Is not their decision just ? The histories of both countries, the great men to whom English liberty and English literature owe their support,

the heroes and statesmen to whom we owe our national existence, and our constitution its perpetual illustration and defence, what are they but so many standing witnesses to the deep wisdom, in which our institutions for the education of young men have been founded ?

But our present purpose is not to go into a discussion upon the great principles of university education. In this paper, we propose merely to give a brief account of the University of Cambridge, in England. We shall offer a concise description of its government ; its course of studies, with the forms and methods of examination ; its degrees and other honors ; and, in conclusion, a few sketches of college life, which appear to us to be worthy of notice, as compared with college life in this country.

The University of Cambridge is a society of students in all the liberal arts and sciences, incorporated by the name of the Chancellor, Masters, and Scholars of the University of Cambridge. It consists of seventeen colleges, each of which is a body corporate, and bound by its own statutes ; but they are all subject to the paramount laws of the University. Each college furnishes members both for the executive and legislative branches of the government. The legislative branch of the government consists of the two divisions of the Senate, and a council called the Caput. The senate consists of all who are masters of arts, or doctors in either of the three faculties, divinity, civil law, or physic, having their names on the college boards, holding any office in the University, or being resident in the town of Cambridge. They generally number about two thousand. They are divided into two classes, called the regents and the non-regents. The regents, or members of the upper house, or white-hood house, as it is called from the members wearing hoods lined with white silk, are masters of arts of less than five years' standing, and doctors of less than two. The non-regent or lower house, called also the black-hood house, from the members wearing black silk hoods, includes all the rest. But doctors of more than two years' standing, and the public orator of the University, may vote in either house.

The council, called the Caput, consists of the vice-chancellor, a doctor in each of the faculties, divinity, civil law, and physic, and two masters of arts to represent the regent and non-regent houses. The vice-chancellor is a

member of the caput, by virtue of his office. The other members of this council are chosen as follows. The vice-chancellor and the two proctors nominate severally five persons ; and out of these fifteen, the heads of colleges, doctors, and scrutators elect five, commonly honoring the vice-chancellor's list with the appointment. Every proposition of a university law, or grace, must be approved by the caput, every member having a negative voice, before it can be presented to the consideration of the two houses of the senate.

Meetings for the transaction of university business, called congregations, are held about once a fortnight, and a list of the days of such meetings is published by the vice-chancellor at the beginning of each term. The vice-chancellor may call the senate together for the despatch of extraordinary affairs, at other times, by causing a printed notice, specifying the business, to be hung up in the halls of the several colleges, three days before the time of assembly. Any number of the senate, not less than twenty-five, including the proper officers, constitute a quorum, and may proceed to business. Besides these meetings, there are others called statutable congregations, or days of assembly enjoined by the statutes, for the ordinary routine of university affairs, such as conferring degrees, electing officers, &c., for which no special notice is required. A congregation may also be held without three days' notice, provided forty members of the senate be present. Every member has a right to bring any proposition or grace before the senate, if it has been previously approved by the caput. When it has passed the caput, it is read in the non-regent house by one of the scrutators, and in the regent house by the senior proctor. It is read in like manner at the second congregation. If a *non placet* is put in by a member of the non-regent house, the vote is then taken. If the number of *non placets* equals or exceeds the number of *placets*, the grace is thrown out. If the *placets* are more than the *non placets*, it is carried up to the regent house, and there undergoes the same process. If it passes through both houses, it is considered a regular act of the senate, and if the subject be of a public nature, it becomes a statute. No degree is conferred without a grace, which passes through the process above described. A grace of this kind is called a *supplicat*. Those for bachelor of arts, honorary degrees, and masters of arts of King's College, require to be read at one congregation only.

The executive of the University consists of the following officers :

The chancellor. This officer is the head of the University, and has sole authority within the precincts, except in cases of mayhem and felony. He seals the diplomas and letters of degrees, &c. given by the University, defends its rights and privileges, convokes assemblies, and administers justice to the members under his jurisdiction.

The high steward, who has the power of trying scholars impeached of felony within the limits of the University, and to hold and keep a leet according to the established charter and custom. He appoints a deputy by letters patent, which are confirmed by a grace of the senate.

The vice-chancellor. This officer is elected annually by the senate, on the 4th of November, and, as his title indicates, has the power of the chancellor, in the government of the University, and the execution of the statutes, when the chancellor is absent. He is required, by an order made in 1587, to be the head of some college; and he acts as a magistrate for the University and county.

The commissary is an officer under the chancellor, and holds a court of record for all privileged persons and scholars under the degree of M. A. for the trial of causes by the civil and statute law, and by the custom of the University.

The public orator writes, reads, and records the letters to and from the body of the senate, and presents to all honorary degrees with an appropriate speech.

The assessor is an officer specially appointed by grace of the senate, to assist the vice-chancellor *in causis forensibus et domesticis*.

The two proctors are peace officers, annually elected. They must be masters of arts, of at least two years' standing, and are regents by virtue of their office. Their duty is to watch over the discipline of all persons *in statu pupillari*, to search houses of ill fame, and take into custody loose and abandoned or suspected women. They are also required to be present at all congregations of the senate, to stand in scrutiny with the chancellor or vice-chancellor, to take the suffrages of the house, both by word and writing, to read them and declare the assent or dissent accordingly, to read the graces in the regent house, to take secretly the assent or dissent, and openly to pronounce the same.

The librarian's duties are designated by his title. The registry is required, either by himself or deputy, to attend all congregations, to direct the form of the graces to be pronounced, and to enter them on the university records, when they have passed both houses. He also registers the seniority of such as proceed annually in any of the arts and faculties, according to the schedules furnished him by the proctors. — The two taxors are masters of arts, and regents by virtue of their office. They regulate the markets, examine the assize of bread, the lawfulness of weights and measures, and call the abuses thereof into the commissary's court. — The scrutators are non-regents. Their duty is to attend all congregations, to read the graces in the lower house, to take the votes secretly or openly, and to declare the assent or dissent of that house. — The moderators are nominated by the proctors, and appointed by a grace of the senate. They superintend the exercises and disputations in philosophy, and the examinations for the degree of bachelor of arts, in the place of the proctors. — The three esquire bedells are required to precede the vice-chancellor with silver maces, upon all public occasions and solemnities. They bring the doctors present in the regent house to open scrutiny, there to deliver their suffrages by word or writing; they receive the graces from the vice-chancellor and caput, and deliver them first to the scrutators in the lower house, and, if they are granted, carry them to the proctors in the upper house. They attend the professors and respondents in the three faculties, from their colleges to the schools, and during the continuance of the several acts. They collect fines from the members of the University, and summon the members of the senate to the chancellor's court. — The university printer, the library-keeper, the under library-keeper, and the school-keeper, are elected by the body at large; the yeoman bedell is appointed by letters patent under the hand and seal of the chancellor; and the university marshal, in the same manner, by the vice-chancellor.

The University has two courts of law, the consistory court of the chancellor, and the consistory court of the commissary. The former is held by the chancellor, or in his absence, by the vice-chancellor, assisted by some of the heads of colleges, and one or more doctors of the civil law. All pleas and actions personal, as of debts, accounts, contracts, &c., or of any injury begun or grown within the limits of the University,

and not concerning mayhem and felony, are heard and decided in this court, and the manner of the proceeding is according to the civil law. An appeal lies from this court to the senate. The latter is held by the commissary, acting by authority deputed to him under the seal of the chancellor. He takes knowledge and proceeds in all causes, as above, except that causes and suits to which the proctors or taxors, or any of them, or a master of arts, or any other of superior degree is a party, are reserved to the jurisdiction of the chancellor or vice-chancellor. The manner of proceeding is the same in this as in the other court; and the party aggrieved is allowed, by statute, an appeal to the chancellor's court, and from thence to the delegates, if the cause and grief of the party render such application necessary.

The two members sent by the University to Parliament are chosen by the senate. The university counsel are appointed by grace of the senate, and the solicitor is appointed by the vice-chancellor. The syndics are members of the senate, chosen to transact all special affairs of the University. The professors have stipends allowed from various sources, from the university chest, from government, or from estates left for that purpose. The annual income of the university chest is about £16,000, and the annual expenditure about £12,000. The funds are under the management of the vice-chancellor, and the accounts are examined by three auditors, appointed annually by the senate. The terms of the University are three. The October or Michaelmas term begins on the 10th of October, and ends on the 16th of December; Lent, or January term, begins on the 13th of January, and ends on the Friday before Palm Sunday; Easter or Midsummer term begins on the 11th day after Easter day, and ends on the Friday after commencement, which is always the first Tuesday in July.

The seventeen colleges of the University were founded by different individuals, all of whom enjoined, first, the cultivation of religion, and then of polite literature and the sciences. The statutes of some of the colleges require the fellows to be born in England, in particular counties, &c. The fellowships at Trinity, St. John's, Sidney, Downing, Clare Hall, and Trinity Hall, are open to all competitors, and there is the following law with regard to all; "Whosoever hath one English parent, although he be born in another country, shall be

esteemed as if born in that county to which his English parent belonged. But if both parents were English, he shall be reckoned of that county to which his father belonged." Stat. Acad. p. 268.

The orders in the different colleges are, 1. A head of a college or house, who is generally a doctor in divinity; excepting of Trinity Hall, Caius College, and Downing College, where they may be doctors in civil law or physic. The head of King's College is styled Provost; of Queen's, President; all the rest, Master. 2. Fellows, generally doctors in divinity, civil law, or physic; bachelors in divinity; masters or bachelors of arts; a few bachelors in civil law or physic, as at Trinity Hall and Caius College. The number of fellowships in the University is 408. 3. Noblemen graduates; doctors in the several faculties, bachelors in divinity, who have been masters of arts, and masters of arts, not on the foundation, but whose names are kept on the boards for the purpose of being members of the senate. 4. Graduates, neither members of the senate, nor *in statu pupillari*, are bachelors in divinity, denominated four-and-twenty men, or ten-year men, so called because persons admitted at any college, when twenty-four years of age and upwards, are allowed to take the degree of bachelor in divinity after their names have remained on the boards ten years. During the last two years they must reside in the University the greater part of three several terms, and perform the exercises required by the statutes. 5. Bachelors in civil law and physic, who sometimes keep their names on the boards till they become doctors. 6. Bachelors of arts, who are *in statu pupillari*, and pay for tuition, whether resident or not, and keep their names on the boards, for the purpose of becoming candidates for fellowships, or members of the senate. 7. Fellow commoners, generally younger sons of the nobility or young men of fortune, who have the privilege of dining at the fellows' table. 8. Pensioners and scholars. The number of scholarships and exhibitions in the University is upwards of 700. 9. Sizars, men of inferior fortune, who usually have their commons free, and receive various emoluments.

Such is a brief sketch of the government and orders of the University of Cambridge, for which we are mainly indebted to the University Calendar, a work of great interest and value. It contains a vast variety of other particulars, such as

lists of professors, and the subjects of their lectures, together with a number of examination papers, to which we shall have occasion again to refer. The course of studies is admirably adapted to task the intellectual powers of young men, and the honors awarded to superior merit excite the young men of England to astonishing efforts. The Discourse of Professor Sedgwick, on the Studies at Cambridge, is a very remarkable work. He takes a comprehensive view of the Cambridge course, in a spirit of wide philosophy and perfect candor. He does not allow his connexion with the University to blind him to its defects, or check him from freely exposing them.

This discourse was pronounced by Professor Sedgwick, in the chapel of Trinity College, on the annual commemoration day, in December, 1832, and was published at the request of the junior members of that society. It has gone through at least four editions already, and has gained for its author a high reputation, as a vigorous thinker and an admirable writer. He examines the Cambridge studies under the three divisions of, 1. The study of the laws of nature, comprehending all parts of inductive philosophy. 2. The study of ancient literature, as furnishing examples and maxims of prudence, and models of taste. 3. The study of ourselves, considered as individuals and as social beings.

Under the first head, Mr. Sedgwick enters into an elaborate description of the objects to which the study of nature is directed, and the effects which that study must produce on the well-balanced mind. He shows, with great ingenuity of argument, and force and beauty of language, the connection between physical science and natural theology. This study furnishes subjects of lofty contemplation, and gives the mind a habit of abstraction, most difficult to acquire by ordinary means, but of inestimable value in the business of life. It tends to repress a spirit of arrogance and intellectual pride, and leads to simplicity of character and love of truth. It teaches man to see the hand of God in the works of nature, and gives him an exalted conception of his attributes, by showing the beauty, harmony, and order of creation, as manifested in the remotest consequences of the laws, by which material things are bound together, and act upon each other. The external world proves the being of God by addressing the imagination, and informing the reason. It is so fitted to our imaginative powers as to give them

some perception of the attributes of God, and this adaptation is a proof of his existence. But the proofs which appeal to the reasoning faculties are stronger and more direct. The contrivance manifested in the bodily organs of every being possessed of life, — organs produced by powers of vast complexity, and understood only in their effects, — proves design, and is a display of an intelligent superintending power. The conclusion leads to the inevitable belief that inanimate nature is the production of the same overruling Intelligence. This structure of organic bodies proves design, and the proof becomes more striking and impressive, when we view the adaptation of their organs to the condition of the material world. We thus link together all nature as one harmonious whole. The concluding part of this branch of the discussion is devoted to the science of geology, in which Mr. Sedgwick very ably describes the surprising views, which that science unfolds, of the history of our earth and the various revolutions it has undergone. He refutes the theory, that the present state of things, and the existence of the human race, are simply the result of organic changes, as held by some philosophers; and attempts to prove that the successive races of beings, which have dwelt upon the earth, ending with mankind, are the production of an immediate creative energy.

In the second branch of the discussion, Mr. Sedgwick examines the claims of classical learning to be made a part of early and of university education. He shows that the study of language is peculiarly fitted to childhood, on account of the wonderful facility with which words are acquired and remembered at that period of life. But this readiness of verbal acquisition begins to fail with most persons, when the memory has become stored with words, and the mind accustomed to their application. The study of languages, therefore, has been wisely made a part of early discipline, and the student gains access by it, to those magazines of thought, in which the intellectual treasures of a nation are collected, as soon as he is capable of comprehending their value and turning them to good account. And as the body gains strength and grace by exercise, so the imaginative powers are strengthened, and the taste improved, by the study of models of high excellence. If it be objected, that life is too short, and the multitude of things pressing on our attention too great, to allow the classics to be made a leading part of academic

education, it may be briefly replied, that the best literature of modern Europe is drawn from classic sources, and cast in the classic mould; and cannot be felt and understood, as it ought to be, without a previous knowledge of the classics. If this reply is not sufficient, then it may be further and unanswerably urged, that the classics are a necessary help to the interpretation of the sacred Scriptures, in which the moral destinies of men are written. But, though Professor Sedgwick is satisfied with the strength of the argument in favor of classical learning, he doubts whether those studies have been wisely pursued in the University of Cambridge. While he speaks with becoming respect of the great names of Bentley and Porson, in whose hands the science of verbal criticism, generally so trifling and fruitless, was made to illuminate obscure points in history, and detect sophistry, yet even in their case he thinks there is reason to regret, that so little of their time was employed upon objects worthy of their gigantic powers. He believes that for the last fifty years, the classical studies of Cambridge have been too critical and formal, and that the imagination and taste might be more wisely cultivated, than by giving so much time and labor to pursuits which, after all, end in mere verbal imitations. Mr. Sedgwick proceeds to point out the advantages of one department of verbal criticism, which, he says, has often been overlooked, or set at naught. As words are the signs of thought and the expression of feelings, if we find in the ancient writers those which describe virtue and vice, honor and dishonor, guilt and shame, &c., coupled with epithets of praise or condemnation, we may be sure that these things existed as realities before they became words, at least in the minds of those who built up the ancient languages. By studying languages in this spirit, we find at every step of our progress a series of moral judgments, which have been forced upon men by the very condition of their existence. Mr. Sedgwick is of opinion, that the ethical writings of the ancients are deserving of more study and attention than they have hitherto received; that many of the writers of antiquity had correct notions on the subject of natural religion, and that the argument for the being of a God, derived from final causes, is as well stated in the conversations of Socrates, as in the *Natural Theology* of Paley. Mr. Sedgwick's remarks on the study of history are full of wisdom, and we should gladly quote them did our limits allow.

The third and largest division of the discourse is an elaborate discussion of several points in intellectual and moral philosophy. The author's remarks are almost confined to Locke's "Essay on the Conduct of the Understanding," and Paley's "Principles of Moral and Political Philosophy." He points out the defect in Locke's theory of the mind, and describes strongly the consequences which have followed from it. But he does full justice, at the same time, to the independence and masculine vigor of the great philosopher. The criticism on Paley, particularly the refutation of Paley's theory of utility, is a very able piece of philosophical argument; and here, too, he awards a full measure of praise to the transparent clearness of Paley's style, and the admirable cogency of his reasoning. The discourse closes with a fervent strain of eloquence, in which the dictates of sound philosophy and rational piety are enforced in a highly impressive manner.

We have been the more particular in considering this discourse, because it contains the best account of the studies at Cambridge we have ever seen, and the best exposition of the grounds of university education. We do not find any very original speculations, or arguments; but the whole subject is handled with masterly vigor, and all that has been thought and said before, in parts and fragments, is brought together in lucid order, and adorned with a style of commanding dignity. A large portion of the observations apply to the state of education in this country, and we hope the discourse may be republished and widely circulated among us. It would set right the minds of many people, whose notions on the subject of academic education are at present quite wrong.

The requisitions for the several degrees are, briefly, as follows. A bachelor must be a resident the greater part of twelve terms, the first and last excepted. In order to take this degree at the regular time, he must be admitted at some college before the end of the Easter term of the year in which he proposes to come into residence. The mode of admission is either by a personal examination, or by a certificate signed by some master of arts of the University. If the certificate be satisfactory, the person's name is immediately entered on the boards, which are suspended in the butteries of the several colleges. A master of arts must be a B. A. of three years' standing. A bachelor in divinity must be a M. A. of seven years' standing. A doctor in divinity must be a

B. D. of five, or M. A. of twelve years' standing. A bachelor in civil law must be of six years' standing, complete, and must reside the greater part of nine terms. A doctor in civil law must be of five years' standing from the degree of B. C. L., or a M. A. of seven years' standing. A bachelor in physic must reside the greater part of nine several terms, and may be admitted any time in his sixth year. A doctor in physic is bound to the same regulations as a doctor of civil law. A licentiate in physic is required to be a M. A. or M. B. of two years' standing. A bachelor in music must enter his name at some college, and compose and perform a solemn piece of music before the University. A doctor in music is generally M. B., and his exercise is the same. The following persons are entitled to honorary degrees, by an interpretation of May 31st, 1786; viz. Privy counsellors, bishops, dukes, marquises, earls, viscounts, barons, sons of noblemen, persons related to the king's majesty by consanguinity or affinity, provided they be also honorable, their eldest sons, baronets, and knights. By a grace of the senate, passed March 18th, 1826, they are to be examined and approved like others, but have the privilege of being examined after having kept *nine* terms, the first and last excepted. They are then entitled to the degree of master of arts. The University also confers degrees, without residence or examination, on persons illustrious for their services to the state or to literature.

The ordinary course of study before taking the degree of B. A. is comprehended under the three heads of Natural Philosophy, Theology and Moral Philosophy, and the *Belles Lettres*. The undergraduates are examined in their respective colleges yearly, or half yearly, on the subjects of their studies, and arranged in classes, according to these examinations. Those who are placed in the first class receive prizes of books of different values. The students are thus prepared for the public examinations and exercises, which the University requires of all candidates for degrees. The public examinations are, the previous examination, and the examination for honors, in the senate house. All business affecting the University is here transacted. On public occasions the lower part is appropriated to the higher orders of the University, and the undergraduates occupy a spacious gallery.

During the last six weeks, preceding the senate-house examination, the students are termed questionists. The sub-

jects of the previous examination are, one of the four Gospels, or the Acts of the Apostles, in the original Greek, Paley's Evidences of Christianity, one of the Greek, and one of the Latin classics ; and every person, when examined, is required to translate some portion of each of the subjects ; to construe and explain passages of the same ; and to answer printed questions relating to the evidences of Christianity. The Greek and Latin examinations occupy the forenoon, and the Greek Testament and Paley's Evidences, the afternoon. Of the persons examined, two classes are formed ; those who have passed their examination with credit, and those who are *only not refused* their certificate of approval by the examiners. Those who are not approved must attend the examination of the following year. Four examiners are elected at the first congregation after the 10th day of October, by the senate, for the succeeding year, and each examiner receives £20 from the university chest.

The student has next to perform the exercises required for the degree which he has in view. In the beginning of January, the proctor's servant goes to every college except King's, and receives from the tutors a list of the students called sophs, who intend to offer themselves for the degree of bachelor of arts. Their names are then delivered to the moderator. The moderator gives notice on the second Monday in Lent term, to one of the students in his list, to appear in the schools, and keep an act, on that day fortnight, in this form,

“ Respondeat A. B., Coll. ———, Martii 5^o, 18 —.
C. D., Mod'r.”

This person, called the respondent or act, soon after presents to the moderator three propositions or questions, which he is to maintain against any three students of the same year, nominated by the moderator, and called opponents. The first question is commonly taken from the *Principia*, the second from some other work in mathematics and natural philosophy, and the third, called the moral question, from Locke, Paley, or Butler. When the fortnight has expired, the respondent enters the school at one o'clock. The moderator, with one of the proctor's servants, appears at the same time, and, taking the chair, says, “Ascendat Dominus Respondens.” The respondent mounts the rostrum and reads a thesis generally upon the moral question. The moderator then says, “Ascendat opponentium Primus.” He immediately mounts a rostrum oppo-

site the respondent, and opposes the thesis, in the syllogistic form. Eight arguments, each of three or four syllogisms, are offered by the first, five by the second, and three by the third opponent. The distinguished men of the year appear eight times in this manner, twice as acts, and six times as opponents.

The senate-house examination lasts seven days. The moderators form the questionists into classes, according to their performances in the schools, and the first four are publicly exhibited before examination day. The questionists enter the senate house about nine o'clock, on the Friday before the first Monday in Lent term, preceded by a master of arts, who, for this occasion, is styled the father of the college to which he belongs. The classes to be examined are called out, and proceed to their appointed tables, the first and second at one, and the third and fourth at another. The examination of the fifth and sixth classes, not candidates for honors, takes place at the same time. The examinations are mostly on written papers, which are drawn up in such a manner as to give a searching test of the attainments and talents of the persons examined. A series of these papers for one year, is given in "*Alma Mater*," Vol. II. pp. 63-92. The labor of the examiners is extreme. Besides attending the examination through the day, they are obliged to spend the greater part of the night in inspecting the papers, and affixing to each its degree of merit. On the morning of the last day of the examination, a new arrangement of the classes, called the brackets, is made out, according to the merits of the papers, expressed in the sum total of each man's marks. These brackets are hung on the pillars of the senate house, and a great rush immediately takes place of the junior members of the University, who are naturally eager to learn the destinies of the combatants. The examination of the last day is conducted according to the order of the brackets, and the final contest is carried on with the greatest ardor. At five o'clock the examination is completed, and the moderators retire with the papers, to decide the honors, that very night. A select number, of at least thirty, who have most distinguished themselves, are then recommended to the proctors for approbation, and classed in three divisions according to merit. These divisions are, wranglers, senior optimes, and junior optimes, and these are the three orders of honors. The first in the list is called the senior wrangler, the next, the second wrangler ; the last of the

optimes is styled, in the elegant phraseology of the Cambridge men, the "wooden spoon." All after the optimes are οἱ πολλοί, the first of whom is denominated, in the abovementioned dialect, the "captain of the poll," and the last twelve, the "Twelve Apostles." The next day after the conclusion of the examination, the ceremonies of the admission of the questionists takes place. A congregation is called in the senate house, and two papers, containing a list of the questionists, according to their merits or seniority, are hung up on the pillars. The senior moderator makes a Latin speech, the vice-chancellor in the chair, with the moderator on his left hand. The junior proctor delivers to the vice-chancellor a list of honors and seniority, subscribed "Examinati et approbati a nobis," meaning the proctors, moderators, and other examiners. The caput passes the supplicats of the questionists, and receives a certificate, signed and sealed by the master of the college, that each has kept his full number of terms; if not, it is mentioned in the supplicat, and a certificate, explaining the cause, is given in by the father. The vice-chancellor reads them to the caput, and they are then carried by one of the bedells to the non-regent house, to be read by the scrutators. If they are all approved, the scrutators walk, and the senior says, "*Omnes placent.*" If any are disapproved, he says, "*A. B. &c. non placent; reliqui placent.*" The supplicats are then carried into the regent house, to be read by the senior proctor. If all are approved, the proctors walk, and the senior says, "*Placent omnes? Placeat vobis ut intrent.*" They are then delivered to the registry, who writes on them, "*Lect. et concess. die Jan.*"

The father of the senior wrangler, preceded by a bedell, and accompanied by the senior wrangler, approaches the vice-chancellor, and presents him, in ascending, a formulary in Latin; he then takes the oaths of allegiance and supremacy. The senior proctor then reads to him another oath, in Latin, respecting various matters pertaining to the interior regulations of the University. He then kneels down before the vice-chancellor, who, taking his hands between his own, admits him in these words, "*Auctoritate mihi commissâ, admitto te ad respondendum questioni. In nomine Patris, et Filii, et Spiritûs Sancti, Amen.*" The others are then presented by the fathers of their respective colleges, and the senior proctor administers to them the same oath, which had been taken by

the senior wrangler. When all have been sworn, they are admitted by the vice-chancellor, in the order of the list signed by the proctors and examiners, and the admissions being concluded, the congregation is dissolved.

There are similar proceedings in civil law and physic, the particulars of which must be omitted. There is also a special examination, called the East-Indian examination of candidates for writerships in the service of the company, who have not resided in the college at Haileybury. This examination includes the classics, with the collateral studies, the mathematics, modern history, and Paley's "Evidences of Christianity." It is conducted by two examiners appointed by the vice-chancellor and the regius professors, with an annual stipend of £80.

The *tripos* is a list of those who have obtained honors on commencing bachelor of arts; and there are two public days, called the first and second tripos days. On the first day, the wranglers and the senior optimes are publicly honored with appropriate ceremonies; and, on the second, the junior optimes; but the unfortunate *οἱ πολλοὶ* are addressed in a body by the junior moderator, "Reliqui petant senioritatem suam e registro." The ceremonies are closed in these words, "Auctoritate quâ fungimur, decernimus, creamus, et pronunciamus omnes hujus anni determinatores finaliter determinasse, *et actualiter esse, in artibus Baccalaureos.*"

Besides these honors, there are prizes awarded for excellence in the various branches of learning, scholarships of different values, and two pensions for travelling bachelors, worth £100 each, annually. These are all the objects of the most strenuous competition; but they are too numerous to be more particularly specified.

In most of the colleges the fellowships are taken, as they fall vacant, by the wranglers in the order of seniority; the greater part of the bachelors, all the *οἱ πολλοὶ*, and most of the junior and senior optimes having left the University to prepare themselves for the active business of life. At St. John's and Trinity College, the fellowships require a very severe examination. In Trinity College, the examination lasts two days and a half, the candidates spending about eight hours a day in hard writing. On the first morning they are occupied from nine to twelve, in translating some difficult piece of Greek and Latin into English, and some piece of idiomatic English

into Greek iambics, or Latin heroics, Sapphics, or Alcaics, as may suit the subject. In the afternoon, from three till dark, they are occupied on a mathematical paper. The second day is devoted entirely to the classics. The exercises are translations from the Greek and Latin poets, historians, and orators, and from the English into Greek and Latin, with a paper of questions upon Roman and Grecian history. The third morning is devoted to a paper on metaphysics. Of all the papers used at this examination, the mathematical is the most important, for the number of marks given to these questions is so much greater than those given to the others, that a man may become a fellow by that paper alone. The decision upon the claims of the candidates is made on the first day of October, by the "seniority," who meet in the chapel, read the reports of the examiners, and finally settle the question by vote. The anxiety to obtain the honors and emoluments of a Trinity fellowship is so great, as frequently to impair the health and entirely break down the strength of the candidate; a successful struggle bringing, besides the honor, a handsome competence for life. The scene that passes during the deliberations of the seniority is described as one of great bustle and anxious foreboding; not only the personal friends of the candidates, but the *gymps*,* bed-makers, shoe-blacks, and scullions, taking a lively interest in the result. The latter respectable individuals, it is stated, often lay wagers of a leg of mutton, a new hat, or some other equally important stake, upon the literary success of the several candidates.

"Alma Mater" is a very curious book. It gives a lively narrative of the incidents of a student's life, during a residence of seven years at Cambridge. Mr. Wright, a gentleman well known in the literary circles of London, is understood to be its author. The various scenes of university life, from the innocent blunders of the freshman, to the last mortal struggle for the fellowships, are described in an easy and witty style. For common readers, there is too much perhaps of college slang, and too many bad puns. But still these are curious as indications of the tone and style of college society, and students' talk. Every body of men, set apart from their fellow men by peculiarity of pursuits, readily form a set of

* Another elegant term in the Cantab. dialect, meaning *servants* or *waiters*.

terms, intelligible only to themselves and the initiated. Every profession has its slang, every college has its slang, and horse-jockeys have theirs. In point of elegance, these dialects or jargons are about upon a par. The phraseology of the Trinity men, and their abominable puns, bring up vividly our recollections of college life at home; and our only surprise is, how so large a majority of students survive these desperate doings, and turn out respectable members of society. It is astonishing how much good health is enjoyed at college, in spite of them. College frolics are pretty much the same in the mother country and here. Mr. Wright gives us some edifying scenes at chapel, which bear a strong resemblance to certain proceedings in a New England college, not half a century ago. Dissipation finds its way to the haunts of science at old Cambridge, as well as at her namesake. Students divide off into gay-men, and reading-men, corresponding to our old classes, the geniuses and dugs; and on particular occasions these classes intermingle for mutual consolation and support. But though scenes of a painful and even disgusting description sometimes occur, with riotous drinking and intoxication, there is no doubt that, in proportion to the numbers, the young men in universities, both at home and abroad, are as little given to sensual indulgence, as any other class of young men whatever.

From the foregoing brief sketch, the points of difference and resemblance between an English and American university may be readily perceived. In England, a university is a perfectly-organized community, for religious and literary purposes. Its enormous wealth, and the great number of persons resorting to it, require and enable it to have a strong government, with power sufficient to enforce academical discipline, and the laws of the land. An injury to persons or property may be promptly redressed, and violated law avenged. Our colleges are similar communities in some respects, but on a much smaller scale. Their government is simply academical. They were established in the days of small things, when money was scarce, and students few. But the country has gone rapidly forward, in population, resources, and refinement. The governments of colleges remain substantially the same as they were at first. They have few means, beyond the terrors of academical discipline, to enforce obedience, while in some colleges the students number their hundreds. With such

large bodies government ceases to be paternal, and academical discipline is not always a shield against outrages, both on persons and property. A college government may, indeed, have its remedy by appealing to the laws of the land. But it has no remedy within its immediate control, except mere college punishment, and the consequence often is, that high crimes and misdemeanors escape the notice of the law. A college becomes, like some pagan temples, to a certain extent an asylum for transgressors. In times of high excitement, and even at other times, deeds of violence are perpetrated, which would send the offender, in other walks of life, to the county jail, or the State Prison. But the young gentleman at college meets only a college punishment, in the shape of a rustication, dismissal, or expulsion. There have been exceptions to this course of things; but they are merely exceptions; the rule is unquestionably the other way. We are persuaded the circumstances of the country will soon demand a more effectual organization of the government of our universities, and that young gentlemen, surrounded by all the blessings of liberal learning, will not be allowed much longer to set the laws of their country at defiance, by perpetrating outrages, which draw down upon all other persons the heaviest vengeance of society.

As we have before remarked, the basis of liberal education is the same in England and the United States. It is laid in the mathematics, the classics, and philosophy. But the methods of securing a due degree of study, on the part of the young men, are widely different. In the English universities, the student is left much more to himself, and his studies are more directed to general results than with us. He attends upon the stated instructions of the Professors of his college; but the greater part of his work is done by himself, or under the eye of his private tutor, and with reference to a distant examination. The consequence is, that his learning is profound, and integral. He has made himself, so far as his powers permit, thoroughly master of it, and can command all his resources at a moment's warning, before he ventures to enter the lists for university honors. His ambition is addressed by motives of almost irresistible strength. He is in the midst of a society, consisting of the flower of British youth, in rank, wealth, and talent. He is under the protection of an institution, venerable for its age, and illustrious for the

mighty names that adorn its records. If he becomes a senior wrangler, that honor places him for a year at the head of English students ; if he gains a fellowship, he is ranked, for life, in an illustrious body of scholars, free from the cares of the world, and at leisure to cultivate every branch of letters, in the fullest exercise of his genius. On the other hand, the inviting distinctions of church and state open in brilliant perspective. What more does he want ? But the British universities are, no doubt, too scholastic in their course of study and modes of instruction. Changes, required by the spirit of the times, are not readily introduced, and some exclusive regulations, originating in an unenlightened age, still remain to disgrace the present. The requisition of a subscription to the Thirty-nine Articles, and the exclusion of Dissenters, are foolish, unjust, and absurd. They can be defended upon no principle of necessity, policy, or expediency, and the sooner they are done away with, the better.

In our universities, the honors are awarded according to daily recitations, and examinations have but a slight effect on the general results, by which the scale of rank is formed. This method secures a degree of punctuality and prompt attention to daily duties, which leads to habits of mind of the highest importance in the business of life. But it does not secure a profound knowledge of the subjects taught, or give the power of taking broad and general views in science and literature. It makes the mind adroit, rather than powerful, and fills it with fragments of the body of knowledge, rather than with the noble spirit of knowledge. Books are thought too much of, and subjects too little. The time we give to academic studies is too short, and the studies themselves are too many. If English universities are too tenacious of old methods and antiquated courses, ours are too ready to yield before the "march of mind." The fantastic experiments made by some of our colleges, in obedience to what is respectfully denominated public sentiment, remind us of the fable of the old man, his son, and ass.

A word or two more about the government of students at college, and we have done. The young man at college is a very peculiar being. Apart from the general characteristics of his age, he is subject to several influences that belong to his condition alone. He has arrived at a period, when he is neither boy nor man. His voice has lost the treble of the

child, without deepening into the bass of manhood. His passions are beginning to sweep over him with tremendous energy. He has noble, but undisciplined, impulses. He is capable of generous attachments, and is a boisterous friend to liberty; whence there is danger, that his love of liberty will sometimes get the better of his love of order. If he has brought with him tendencies to perverseness and folly, their developement now becomes extremely active. The days have come for him, which a friend of ours once called "the agonizing days of puppyhood." His vanity puts forth with a vigorous growth. Having been all his life before completely controlled, he thinks he ought now to be exempted from all control, and, by a process of juvenile logic, he comes to regard all who are placed over him as his natural enemies. He takes offence at something done by his tutor, and he magnanimously breaks the tutor's windows at midnight. His love of liberty is so tetchy, that a new study, or an additional exercise, rouses him to rebellion, and he forthwith proceeds to combine against the constituted authorities, and proclaim the rights of man. His credulity at such times is absolutely incredible. Tell him the Faculty amuse themselves at every meeting by devouring a roasted freshman with trimmings, and he believes it. Nothing is too monstrous for his rabid capacity of faith. Reasoning with him at such times is vain. A syllogism addressed to a northeaster would be quite as cogent. In dealing with such people, the times of trouble come round pretty often; so that we have heard the wish expressed, that boys, unless of special sobriety and promise, might be put to sleep at fourteen, and not wake up till twenty-one. But as that is impossible, they must be trained up by other means. This brings us round again to the necessity of some adequate control. The subjects of college tutelage will not be regarded as boys; and they ought to be treated as men, as gentlemen. But they ought then to be subjected to all the responsibilities of men, of gentlemen. They must be made to feel that they have no immunity from the penalty of violated rights, but that the strong arm of law is over them, as over the rest of the world, and its sleepless eye upon their doings.
